

unto salvation to every one that believeth."

We feel an interest in this great work and are engaged in it, and I am happy to know that our faithful efforts are not in vain. We have our ministers of the gospel and all the necessary church officials, our different kinds of services and methods of work, our school and our publishing house, all of which are doing well, and with God's guidance and blessing much good is being accomplished.

For sometime I have been deeply impressed with a method of work that, I feel sure would result in great good in encouraging and strengthening us and in teaching others and bringing them to an acceptance of salvation on the terms of the gospel. It is in relation to the use of tracts. We have tracts, good tracts on different subjects, and they are, no doubt, doing good when properly used; but if we had more good tracts and had a way to make a great deal more use of them, there would certainly be much more good done. This my contemplated plan proposes to bring about, and it is this: Let a tract be published every week, as regularly as the BRETHREN EVANGELIST. Let us have subscribers for the tracts, the same as for our valuable paper, at a reasonable price *per annum*; and let a specified number (say twelve) be sent to each subscriber every week. These tracts might contain the leading articles in the EVANGELIST, and thus save the expense of extra time and labor, or they might contain what was originally written for them, which might also be published in the paper or not, as the publishers think best. In this way every subscriber would get his number of tracts regularly; and of these he might use as many as he wished, and distribute the balance wherever and in whatever way he chose so as to do the greatest amount of good.

If this should be done, I suggest that there be two columns, the same in width as the regular column in the EVANGELIST, on each page; or, if at any time one column should be preferred, let it be equal to the two, or what is known as the double column, with suitable length. There should be a general title for all the tracts, as there is for a paper; and a good, significant name would be BRETHREN AT WORK. Then each tract should have its specific heading or title according to the subjects treated therein. The tracts of each year should form a volume. These volumes should be numbered, and the tracts of each volume should also be numbered from No. 1 to No. 50 or 52; and the pages also should be numbered from 1 to as many pages as there would be in a volume. In this way subscribers could keep their tracts on file for ready reference and to have easy access to the best thoughts of the leading writers on the most important subjects. Every year would furnish a valuable volume; and in several years there would be an excellent library. Thus, too, any one might subscribe for as many as he felt that he could use; and for every 1000 subscriptions there would go forth on their mission. We could distribute among our neighbors, send by

mail or otherwise to any one in any place and at any distance; and we could have our literature boxes in sitting rooms, as our sisters have at our railway depot at Lathrop, and in this way we might reach many who know comparatively little of us or our doctrine.

We have a good church paper, good S. S. literature, and some good tracts; but we cannot use them as we could and would use our tracts in the way suggested. Then too it would be a medium to advertise more extensively our church literature, etc.

I feel like saying much more on this subject, but as I think the proposed method of work is understood, that it will be carefully and prayerfully considered, and that, as soon as practicable, this plan of work may be introduced and used. I will close for the present.

Lathrop, Cal.

A STRIKING PARALLEL

C. H. WETHERBE

I have been impressed by the fact that there is a parallel between the Christian scientists and those Christians who declare that they are entirely free from the possession of a sinful disposition or tendency. The former say that they are not the subjects of any physical pain. They aver that pain is a figment of one's imagination. The latter ignore the existence in them of any sin. Other Christians may be affected by a carnal nature which commits sin, but as for themselves they experience nothing of the kind. This is a striking parallel. There is one amusing feature to this thing, which is that those Christians who say that there is nothing in them of a sinful nature stoutly deny the claim of the Christian scientist that he is free from all sorts of pain. They decline to believe that the "scientist" is exempt from the liabilities to pain and suffering to which people in general are subject, and yet these sanguine Christians will stoutly contend that they themselves are entirely free from the pains of sin, and they want other Christians to think so, too! But is it not just as reasonable to suppose that Christian scientists are not the subjects of any pain as it is to suppose that sanctified Christians are not the subjects of any sinful propensities? Certainly. If it be said that the "scientists" ignore the experience of any pain, it may be said that the sanctificationists ignore the experience of any sinfulness in themselves. If it be true in one case, why not in the other? And yet it is reasonably certain that both classes are very much mistaken. So long as the human body is constituted as it is, and is subject to agencies and influences which antagonize it, just so long will one suffer pain and be the victim of disease, at least more or less frequently. Just so long, too, as Christians live in this world and inhabit such bodies as they have, and possess such frail and fallible souls as they have they will be the subjects of a nature which has sinful biases and inclinations. There is nothing in the scheme of redemption which provides

that God, by a stroke of his power, will instantaneously remove from any Christian all of his old nature or natural constitution. In spite of all theories there remain in Christian hearts propensities which are contrary to the new spiritual life that has been engrafted into the soul by the grace of God thru a crucified Christ.

Home Circle

Can You Answer?

Can you put the spider's web back in its place,
That one has been swept away?
Can you put the apple again on the bough,
Which fell at your feet today?
Can you put the lily-cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing,
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
Or the grape again on the vine?
Can you put the dew-drops back on the flowers,
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flour again in the busk,
And show me the ripened wheat?
Can you put the kernel back in the nut,
Or the broken egg in its shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase,
When once it has sped away?
Can you put the corn-silk back on the corn,
Or the down on the catkin—say?
You think that my questions are trifling, dear?
Let me ask you another one:
Can a hasty word be ever unsaid,
Or an unkind deed undone?

—Selected.

To Make a Church Prosper

Christian Advocate.

Why should there be a decaying church in the world? There is a sure way of prosperity. It has never failed, and never can. A few simple rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested; if it is standing still, it will soon begin to grow; if it is already flourishing, it will grow more rapidly.

1. Attend the services regularly.
2. If it rains or snows, make a special effort to go.
3. Never miss a prayer meeting needlessly.
4. Invite some one to go every week.
5. Take part in the meetings. Be ready always to give a reason for the hope that is in you with meekness and fear, and to speak well of Christ and the church.
6. Think of the services thru the week, speak of them to others, and pray that they may be attended with the divine blessing.
7. Pray for each member so far as you may know them, especially for the sick and poor.
8. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people. His preaching will improve wonderfully under such conditions.
9. Note the absence of members, not to criticise or find fault, but to show them